

REVIEW OF THE STATE OF THE BRITISH NATION.

Tuesday, March 11. 1707.

I Have stray'd a little abroad, Gentlemen, and talk'd a while to the Affairs of *Germany* and *Spain*; let me come Home again to the grand Point for a little.

I confess my self surpriz'd with Joy, and I believe, all the Well wishers to the Prosperity of these Nations will be so too, to find the Spirit of Union and the Treaty of Union joyn together in this Nation, and the Unanimity of the Parliament in passing the Act of Ratification, yielding to all *Scotland's* Demands, and joyning with all the Reliefs and Easements that Country stands in need of, shows a Tenderness for *Scotland*, and a Temper for the Coalition of both, suited to all that has been promis'd, wish'd for, or expected.

Should any Man have laid 20 Years ago, that the Parliament of *England*, a Church

of *England* Parliament should vote the Settlement of a *Presbyterian* National Church into an *English* Act of Parliament? How would such an Enthusiastic have look'd in the World? — How many Plots against the Church of *England* would he have been charg'd with? How call'd to the Bar, of one House, or Court or other, for blaspheming the Sacred *Fu^re Divino Pontificate* of the *High-Flyers*?

But when Nations come to themselves, after Ages of State-Deliriums, and Floods of Politick Fury, see what may come to pass? — When Charity, Peace, and Christian Moderation govern People, the vast Chasms of Unity and Christian Love may soon be made up, and Churches, as well as Christians of different Constitutions, Opinions, Judgments and Government, may yet joyn so

so far in Interests, Charity and Temper, as to be not only consistent one with another, but mutually helpful, supporting and strengthening one towards another.

What can there be in the Constitution of the Church of England, and the Church of Scotland, so retrograde, so inconsistent one with another, but they may live as Sisters, and hand in hand promote the Good of one another? May not their civil Interest be the same, tho' their religious Interests differ? May they not joyn their National Concerns, their Peace, their Laws, their Liberties, their Strength, and yet retain their respective Ecclesiastick Constitutions separate and distinct? Can they not differ in Opinion, and not differ in Affection? May not their separate Governments be united in one civil Government, and a perfect Harmony run thro' all their Affairs, tho' one be *Episcopal*, the other *Presbyterian*?

I confess the contrary is to me a most unaccountable Mystery, and as I always believ'd, those People, that pretended to it, drove at the Confusion of the whole, in order to the Destruction of the whole; so I cannot but say, in their oppsing this Harmony, those pernicious Designs have been more visible than ever.

Now the Politicks of those State-Mountebanks will appear in their proper Colours, and the wild Notion of two establish'd Churches in one Nation being inconsistent with one another, will be detected.

The many Agea of Clamour rais'd by the *High Church-men*, that *Presbyterians* were all Rebels, the Spawn of King-killers, destructive to Monarchy, and always restless in Endeavours to destroy Episcopacy and Monarchy together; these, I say, will all cease, and the Advocates of National Strife will blush and leave off defending so ridiculous a Principle.

Here are now two Churches mutually establish'd, their Foundations stand upon the same Rock, National Liberty. They are back'd by the same Authority, Parliament and Constitution—— Their Securities are the same, as their Faith is the same, their Doctrine is the same, their Hopes of Heaven the same, all the Essentials, either of their Spiritual or Temporal Being, are the same—— What Difference there is between them, extends to and begins only in Matters of Government and Discipline; Things far from Essentials, and need never be a breaking in upon their Charity or Neighbourhood.

Now indifferent things may be treated as indifferent things, and the real Difference between the Churches may be try'd, whether they are not less than the imaginary Ones?

The Wisdom of both Nations, and the Wisdom of both Churches will now be try'd, whether they incline to Peace or no? — And those, whose Conduct has been all Trick, Sham and State-Policy, will now be detected.

Cruelties, Persecutions, Fineings, Imprisonings, Plunderings and Banishments can now no more be heard of in our Streets; the Wolves in Sheep's Cloathing can no more injure the publick Peace, there can be no more Wars and Fighting among us, but universal Peace and Tranquillity must be the Consequence of this Union—— It cannot be otherwise without the greatest and most wilful Blindness, that ever two Nations fell into, and I know but one thing in the World, that can infatuate us, so far as to make it possible; and of that I shall speak in the ensuing Paper.

MISCELLANEA.

THIS Part of the two last Papers looks like a Project, says a Critick now, to bring the Scars in upon our Manufactures, and set them to work over the Heads of our Poor.

Very well, Gentlemen, and are you not concern'd to set the People to work in Scotland, as much as you are in England, yes every jott; and this is the Benefit, which we have all promis'd them by the Union, viz. That England shall be equally concern'd for their Prosperity, as for her own.

Nor is it Scandal enough upon you, that if you do not do this, you are not honest to the Union; but give me leave to tell you, Gentlemen, if you do not do this, you are not in your Sences, I mean your Politick Wits; for every Article you take from Scotland, every Injury you do to Scotland, like the Monster of Glasgow, you do to your selves.

The two Nations have now but one Politick Heart, thro' which the Blood of the whole united Body circulates; and where-ever the Wealth of either Nation, which is the Blood of the Body Politick, is less'd, the whole feels the Loss, Decay of Spirits, Wrinkles and Age will follow, not to the Part alone where that Loss happens, but to the whole Stock of Blood, from whence the Strength of the whole Body is deriv'd and supported.

I am not concern'd for the Existence of my Allegory, I leave it to the Critical Operations of those that find Fault with every thing, but my Application is short; to employ Scotland, is to employ England, and my Notion of employing the Poor in the present Manufactures of England is infinitely illustrated by this very Article, of which so much Noise is made, viz. That the Scots shall hurt our Trade, by falling into our Manufactures, just so shall the vagrant Poor, who at present, I think, are ne farther the Nation's Care, than for Coercition and Restraint.

Shall the Snoulers and Vagabonds of the Nation be of Signification sufficient to ven-

ture the whole Capital Trade of the Kingdom to supply them, and shall not a Neighbouring Nation, united and become one with us, be our Concern?

But who am I now arguing for, while I am proposing to set on Foot a new Manufacture, either here or in Scotland, on the Cotton from our own Plantations; I am not arguing the Difference between one Part of Britain and another; I am not saying, you should be more concern'd to set the People to work in Scotland than in England, tho' if I did, that were but just, because then they want Work, and here they want none; but I am proposing, whether you ought not to be concern'd to set the People in Scotland to work, rather than the People of India, China and Ceylon? ?

Nor is it without good Ground, that I bring this to Scotland, since I must tell you, this Manufacture has been very happily begun there already. And I assure you, I have seen very good Muslin both strip'd and plain made there—— And why not, Gentlemen, if the Inhabitants of this Island have been so famous for improving other Nations Inventions? Why not this? Why set the Manufactures of Cotton as well as others? I make no question, but a little Industry and some National Encouragements might soon bring the Calicoe Trade to a very good Proficiency in Britain; and I am sure, there is no Manufacture in Europe, in the Improvement of which, greater Advantage would accrue to the publick Stock, and less Injury be done to our Trade.

Tis our Fate in this Nation, that we will have the thing we desire, be the Charge what it will; if you will, Ladies and Gentlemen, if ye will wear fine Muslin, painted Calicos, and other Cotton Baubles, why not of our own Produce, and why not begin it upon publick Laws, Acts of Parliament.

Wherefore it an Act must pass to employ the Poor in Work-houses, or in every Parish, I would humbly move, it should only have this Restriction, not to employ them

on any of the English Wool, and let them then do their worst and their best in Cotton, Linnen, or any such Works, in which the Product would not at all interfere with the publick Good.

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